UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to send lists of trial names. We offer liberal premiums for any number of trial subscriptions from one up; particulars sent on application.

Editorial.

THE programme for the approaching anniversaries of the Western Conference and associate organizations is in the hands of a special committee consisting of Messrs. Jones, Fenn and Mrs. Woolley, and suggestions will be gladly received by the committee.

AT the last meeting of the directors of the W. U. C., Rev. W. W. Fenn was elected to fill the vacancy caused by the death of Mr. Maxson. Mr. Fenn brings a scholarship, strength, energy and conviction to the service of the Conference that will be a tower of strength to it.

THE *Christian Leader* thinks that some of the praises now being spoken of the dead Spurgeon sound strangely, and quotes the words of the *Churchman* to the effect that in this age of scholarly and eloquent preaching no voice has been raised for Christ more powerful and effective than this one. And yet, says the *Leader*, very pertinently, this voice would not have been permitted to utter itself "from the humblest pulpit of the communion which the *Churchman* represents." It would be ungracious to point out how we have sometimes thought the *Leader* guilty of as great inconsistency in its use and application of the term, Christian. Let it be enough to note how the demand from all sides for a broader interpretation of all religious terms is growing stronger, an interpretation that will be made at last only in terms of life and character.

THE readers of UNITY will receive the announcement of Dr. Hirsch's connection with the Chicago University with feelings of especial interest and congratulation. Dr. Hirsch has been appointed to the professorship of Jewish history, philosophy and literature. This is an honor most worthily bestowed, and illustrates anew the spirit that is to govern in our new institute of learning. He will continue his work in the pulpit as before.

AS ROME, and later some of the German towns, had the Ghetto in which they quartered the Jews, so modern Russia, we are told, reserves a district called the Pale, to which certain classes of the Jews are banished. The Pale includes fifteen provinces in the south-western part of Russia, said to extend over a territory eight times as large as England and Wales. Those Jews who live outside this section have the choice to move into it or leave the country; but this choice is given only to the native-born Jews, the foreign-born being compelled to go, without conditions. Such is the crowded condition of the Pale, with its attendant squalor and wretchedness, that the choice is almost invariably in favor of emigration.

NOTHING so tests a man's character as a little power, said Colonel Ingersoll, in the address on Lincoln, elsewhere referred to. It is easy, he reminds us, for the weak to be gentle, and most people can bear adversity: but a man's real worth is proved by the way in which he uses his strength. These are words weighty with truth, which find illustration in the small relations of life as well as the greater. Strength in the vain and self-assertive man arouses only the spirit of display towards the world in general; while towards those he dislikes or has fallen into difficulty with, a new feeling of strength is apt to develop ugliness, a wish to use that strength for others' injury. True power is shown in its highest manifestation in the spirit of beneficence, the vast patience, undisturbed mental peace, the faith that works on long lines and sees all round its subject. But this belongs in perfect degree only to the Highest.

As we go to press, our good friends at St. Paul are celebrating the twentieth anniversary of Unity Church, a church that has been blessed with the exceptionally rare and constructive ministry of Effinger, Gannett and Crothers, and which has been, in many important respects, a cathedral church in the West from its start, and a part, of the time, *the* cathedral church of the Western Unitarian Conference, as it is now the center of Minnesota activities. We send for UNITY readers, as well as for ourselves, congratulations to these loyal advocates of the religion of truth and righteousness. We also send unnumbered thanks for what they have given us in these twenty years through their ministers and through their ministering laity. May the past be a standard to inspire the future for better work and more of it. The progress which the last twenty years has brought to our cause must be strikingly presented to the minds of our friends at St. Paul. We hope to receive a report of this celebration from some one on the ground. Let us take heart. A religion that can create such a center of usefulness and helpfulness as the Unity Church of St. Paul has still good business on hand.

COLONEL INGERSOLL is the master of clear sententious utterance, distinguished not only for marvelous intellectual point and pith, but a poetic truth and beauty that rank some of his sayings with those of Emerson or Carlyle. In the address delivered on the Lincoln anniversary he began with a striking comparison: "Eighty-three years ago two babes were born. One enfranchised labor, emancipated millions of slaves, saved the republic. That was Lincoln. The other broke the chains of superstition. That was Charles Darwin. Because of these men the nineteenth century is illustrious." Here are a few scattered sentences from the same discourse: "Liberty can be retained only by giving it to others." "The spendthrift saves, the miser is the prodigal." "In a new country character is essential; in the old, reputation is sufficient." And in more direct relation to his subject were such words as these: "He appeared to apologize for being kinder than his fellows. He did merciful things as stealthily as others committed crimes. A great man stooping, not wishing to make his fellows feel that they were small or mean."

DR. BRIGGS discusses theological education in the *Forum*. He traces its development in this country through three stages; in the college, as an independent professional school and as such a school in friendly association with some university. The hindrances and mistakes connected with this kind of instruction arise from the fact that there are so many institutions, each with its own particular code of rules, its own mental bias. Dr. Briggs pronounces theology the queen of the sciences, but declares she can only rule in the university. "She dethrones herself when she retires by herself into the theological school." Her placement in the university means also the spread of interest in theological subjects among general students, a most desirable end. Only in proportion as the secular mind is kept alive on these questions, made to feel its responsibility and the necessity of self-guidance, will the clergy feel impelled to their best efforts in the elucidation of their special problems. Thus far the church's progress has been almost wholly imposed on her from without; but when the keepers of the temple themselves set about the work of cleaning it, the outlook grows more hopeful.

AMONG the enterprises connected with the World's Fair, none is more original, or involves a greater degree of hard work and generalship, than that projected by Mr. Robert Mitchell, secretary and manager of the Young Men's Christian Polytechnic Institute of London. Mr. Mitchell is preparing to transport the entire equipment of the Institute for exhibition in Chicago in '93. This includes the trans-Atlantic voyage of about one thousand apprentice students, with arrangements for their board and lodging while here, and the continuation of their daily work and study much the same as if they were at home. This is not an entirely new undertaking as far as Mr. Mitchell is concerned, who carried out a similar plan in 1889, at the French exhibition, transporting some two thousand students across the channel to Paris, with their instructors. The young man who has an opportunity to visit the Fair under such circumstances is indeed fortunate. So well has Mr. Mitchell completed his arrangements that the cost of the trip to individual students is very low. This is a case of the successful application of the principle of co-operation.

ATTENTION is called to the communication of Rev. S. A. Eliot in another column. We hope those acquainted with the traditions of the Unitarian movement will answer Mr. Eliot's question. It would seem that the principles of Unitarianism are very clear on this subject. They are those of absolute Congregationalism which recognizes no ecclesiastical authority whatsoever, back of, or above the congregation itself. So jealous were the early Congregational churches of New England on this matter, that the presence of any minister at the "Recognition" of a pastor or a new minister was a matter of anxiety if not of distrust. The Conference is a later growth, and the Conference officers, whether they be local, state, sectional or national, have only advisory privileges. They have no executive *authority* whatsoever, over any church or any minister within its boundaries. Whoever the churches choose in the way of a minister, him the Conference gladly accepts. And the acceptance of him, as such, by a Unitarian society makes of him a Unitarian minister in the eyes of the law and of custom. This seems, not only the historical precedent, but also the practical wisdom and the executive necessity of the situation. Our churches are churches without bishops, or synods. The voluntary quality of our co-operation gives to it its power and efficiency, but let us hear from others.

THE *Interior* commends the work of the National Divorce Reform League, a New England institution, which is trying to bring about the enactment of uniform laws in the different states. It also has a sound and timely word to say on the general question, treating it in a rational way with a gratifying abatement of that superstitious and conventional prejudice which usually clothes this subject. It reminds us that though there are more divorces in America than in any other country, there is none in which the relation of the sexes is on a higher plane; neither is there here any legal countenance given to such unions as obtain in foreign countries under the morganatic marriage and other partially-sanctioned relations. It is also to the credit of our superior civilization in this direction, that nowhere else are the marital rights of women more respected, or the chances for self-recuperation on the part of the

... suffering wife better. ...crease in divorce does not mean ...t all its results are evil. Neither divorce by itself, says the *Interior*, an evil; "on the contrary, legitimate divorce makes for righteousness." It adds that "reform in the divorce laws is not to be attained, as in Europe, by the suppression of justice and of rights, but by affording effective means for their vindication."

THE spirit of religious trust needs no help from dogma or ceremony to keep it alive. It is inherent in man's nature, and the system of things which surrounds him. It is at best but a fancied and superficial help he derives from any outside source. The springs of real belief are within. When man has learned to pay higher regard to his own nature, the natural aspirations of the heart towards goodness, the evidences of human trust and trustworthiness found in the ordinary business and social relations of life, he will be less concerned about the downfall of creed and doctrine. He will know that his own desire for the spread of truth and right in the world, is all the proof needed of its objective and actual existence in that world. His struggle and victory are but typical of the race's achievements in the same direction, and in each we have the highest expression of the God instinct everywhere at work.

THE actor, Henry Irving, defines his idea of the character of Shylock, in which he has appeared so many times, as "a man of refinement and education, bitterly smarting under the treatment to which he had been subjected by many men far more coarsely trained and less cultured than himself; not a common low Jew, but a man with qualities, though not without a certain vindictiveness and cruelty almost forced upon him by the injustice and brutality of others." The growth of public sentiment in favor of a more kindly, as well as rational judgment of the Jew, his racial and individual merit, his equal claim as man and citizen, is nowhere better shown than in the play-goer's changed feeling towards Shylock. This feeling can never, of course, be one of strongest admiration, but where unmitigated scorn and dislike were once allowed to rule, milder sentiments of pity, born of wider knowledge and warmer human sympathy soften harsher judgment.

Fifteen Years Old.

Birthdays become monotonous about this time. The enthusiasm and poetry of UNITY'S babyhood is gone; the respectability and venerableness of age have not come. We have outgrown the exciting dangers of first ventures, and have not reached the safe, but often stupid confidences of assured position and prosperous complacency.

With this number UNITY begins its fifteenth year. It is still ready to plead guilty to the charge of working for an ideal, and of believing in the ideal it works for. Its only pledge to its readers is that it goes cheerfully forward, working for the "impossible." Knowing that the "impossible" of fifteen years ago has been made possible several times over, we venture on further "impossibilities." With a constantly increasing circulation, and indications that everywhere the gospel of Freedom, Fellowship and Character in Religion is advancing, we press forward with such confidence and added vision as our experience warrants. UNITY'S friends are tried ones and we trust them. The members of our Editorial Staff have recommitted themselves to our work, and with few exceptions, have assured us that we may hear from them with more frequency than heretofore. Two names disappear from the list of editorial contributors, that of Henry Doty Maxson, whose contributions to our cause continue in the way of a sanctified memory, a glorified life, deathless, though abruptly terminated; and that of Mrs. Kate Gannett Wells who regretfully withdraws on account of the press of other cares and the preoccupation with other duties. The name of Allen Walton Gould appears in the place of one of these, and we had hoped to announce our brother Fenn as the second name. To this position he was unanimously elected by the UNITY Committee, but, from pressure of work incident to the adjustment to his new and laborious position, he shrinks, for the time being, from the assumption of new responsibilities, although we have his assurance of co-operation and sympathy, and we may expect such contributions from his scholarly pen as circumstances will permit.

The "Home" Department, solong in charge of the diligent hand and careful mind of Ellen T. Leonard, will hereafter be under the general management of the assistant editor. This secures for us, not only the old help in this particular department, but the occasional word of Mrs. Leonard in our editorial columns, which her many well-earned friends will be glad to welcome.

The "Notes from the Field" Department, so long in special charge of Mr. Effinger, will for present be in the special charge of Mrs. Woolley. Our readers everywhere are invited to send such tidings of work and progress as come within their knowledge to our editorial office. We are particularly anxious that every liberal parish throughout our land and beyond it, for our "Field" is the world, should be heard from and of in our columns.

Without being a bit *dis*heartened but being greatly heartened in every direction, we leave our promises unsaid, except as they become uttered in fulfillments as we go along. Having spoken for this end of the line, what may we expect from the other end? A new subscriber from every present one? Why not? Have you tried? Will you try?

A Faithful Servant.

Our readers will read with regret the news, in another column, of the sickness of Mr. Effinger, and his enforced retirement from the post he has so well filled for the last six years. He has been called upon to stand at a time and in a place which tested the nobility, generosity and patience of his heart, and he has not been found wanting. Mr. Effinger will this week seek a more hospitable climate in Texas for a few months. We trust he will be able to be back by our annual meeting. Meanwhile, the work of the office will be taken care of by the assistant, Mrs. Perkins, who will open all mail, answer letters and refer such matters as require executive and missionary attention to the local Board of Directors, who have promised to meet every Monday to consider such problems as may have accumulated during the week. After the May meeting, the secretary's work, we confidently believe, will be taken up by another pair of hands, worthy to carry on the banner, one who will be able to justify the past history of the Western Unitarian Conference by an increasing and ever expanding usefulness. It is a post that will tempt the utmost devotion, an opportunity for usefulness which challenges the ability of the most competent. Meanwhile, our love for Mr. Effinger will go with him and do more than any climate, to strengthen debilitated tissue and restore to its wonted vigor the body that has served the mind so well.

Greeting.

The honor of being one of UNITY'S little band of editorial contributors has been conferred upon me and I have accepted it most heartily. But before merging my *ego* in the editorial we, I have been invited to say a word of greeting to the readers of UNITY.

My acceptance was conditioned on my absolute freedom from all bonds to use my pen in support of any party or any person. I told the editor-in-chief that I did not feel able to put on the whole armor of any final and definite formula, of any "system" of theology or "scheme" of salvation, of any *ism* whatever, even though it be his own, if he has such an article. Like David of old, I feared I should find the armor of Saul himself not fit for me. It would be sure to chafe me somewhere, however huge and ample it might be. And even if it fitted me perfectly to-day, I should not be willing to bind myself to wear it to-morrow. I may have grown or shrunk, by that time. I certainly hope I have not yet reached my limits in thought or feeling.

It was because the church in which I grew up compelled me to put on such a misfit mediæval coat of mail that I was obliged to leave it. It is because the churches of to-day still insist on their soldiers wearing the armor of a Calvin or a Wesley, a Swedenborg or a Channing, a Paul or a Jesus, or of some other Saul, ancient or modern, that I feel it necessary to stand outside of them all. I am assured that UNITY also stands outside. And as long as she does I shall be glad and proud to stand beside her.

I hope no one will think that I do not believe in armor at all. I do believe in armor, but I believe that each soul can conquer its religious giants best with its own weapons, however simple they may be. The smooth stones of the brook and the sling which David had proved, were better for him than even the huge king's armor, which he had not proved.

And I hope also that no one will infer from my warlike metaphor that it is for the sake of fighting others that I have accepted the invitation to join UNITY'S editorial band. I am willing to fight for freedom in thought and speech, both for myself and others; but I have no quarrel with any man over the style of armor he uses. If he finds it fits him and uses it to fight the Philistines, I shall not object to it, whether it be Protestant or Catholic, Christian or Mohammedan. I shall join him right heartily in our common crusade to clear our Holy Land of foes, if he will only let me use my own sling and pebbles which I have proved. Only when he assails me because my armor differs from his, shall I feel obliged to defend myself against him and try my sling on his forehead, even though he be the biggest giant of them all.

But I trust the day is coming when internecine strife shall wholly cease, when men shall strive not to force their own armor on another, but only try to help that other use his own armor better,—when men shall send missionaries not to convert the heathen into Christians but to convert the bad heathen into good heathen. And as far as UNITY is laboring for the coming of such a "day of the Lord," it can command my utmost services.

A. W. G.

PERHAPS the most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned, and however early a man's training begins, it is probably the last lesson that he learns thoroughly.—*T. H. Huxley.*

Men and Things.

WE are told that in addition to her statue of Queen Isabella, which is to be a prominent feature of the World's Fair, Harriet Hosmer will place all her works on exhibition at that time. She is now engaged on some bronzes in Spain.

ONE of the slang-loving secular press says that "Dr. Chauncey M. Depew has so many busts of himself by eminent sculptors on exhibition in New York and other art centers that if he should be tempted to buy them all in he would bust himself."

THE colored people of Chicago gave a ball last week of considerable social magnificence and *eclat*, for the benefit of Provident Hospital, established in January, 1891, and said to be the first institution of its kind established in America. It is sustained by the colored churches of the city, many white friends also contributing to its support.

MRS. ELLEN RICHARDS has opened a New England kitchen in one of the factory districts of New York, where men at work in the surrounding shops and manufactories may procure a cheap, nutritious and warm dinner. Two such kitchens are also to be found in Boston. It is hoped that the warm soups and stews may do much to obviate the desire for strong drink.

IT seems *Puck* and *Judge* are to be excluded from the public library of Boston because they "speak evil of dignitaries," and thus poison the youthful mind. This action is on a par with the criticism on such writers as Ibsen and Tolstoi, by well meaning people who think the good can only be preserved in this world by shutting our eyes to all that is painful and of an evil character.

AMONG the new appointments to the Chicago University, which is gaining a distinguished professional list, is that of Professor Von Holst of Freiburg, the historian of the United States Constitution, written upon information gained upon a visit to this country twenty-five years ago. Professor White, of Harvard, has also been invited to the Greek chair, and Professor Knapp, of Yale, to the professorship of modern languages.

JAPAN has a representative of modern culture and the woman movement in Mrs. Tel Sono, a woman who has won a reputation as a temperance lecturer, a lawyer and missionary worker. She is of high caste, and is the first woman to study law in her country. She came to America last fall, and attended the mammoth temperance meeting in Boston. She is now traveling and lecturing in this country. She is a convert to Christianity.

THE *Graphic*, quoting Oscar Wilde's remark about "an unhappy lion in a den of Daniels," tells of a French theatrical manager who has placarded Paris with posters relating to a pantomime in which the principal tableau represents "lions being thrown to the Christians" in a Roman arena. An illustration shows the lions in abject terror, their eyes streaming with tears—something like the Tammany "tiger" turned loose upon a colony of Mugwumps, his tail lashing the air violently as a signal of distress.

THE maiden name of Mrs. Annie Besant was Wood, and she received her education under Miss Marryatt, sister of the writer of juvenile tales. She was born in 1847. After her marriage to Rev. Frank Besant, of the Established Church, she began to be troubled with doubts of the religion she had professed all her life, and after an open avowal of her unbelief, was divorced by her husband, and refused the companionship of her children by the court's decree. Following an active life of speaking and writing, and in the field of social reform among the English secularists, she was for many years one of their leaders. Now she has attached herself, with the same passionate enthusiasm to Theosophy, becoming the friend and disciple of Colonel Olcott and Mme. Blavatsky. Through all these intellectual phases and changes of belief, Mrs. Besant seems to have been true to certain principles of practical philosophy, and has always been a friend of the oppressed, an advocate of justice, and a seeker for truth.

THE Agricultural Experiment Station, at Oklahoma, will go into operation in the spring. A. C. MacGruder is to have charge of the farm, 160 acres, which has been given by Congress for the purpose. One hundred and twenty acres of the ground was plowed last fall and forty acres have been under cultivation for two weeks. A careful selection is being made of seeds and fruits for experiment. Two hundred and sixty varieties of apples alone will be planted upon this farm, beside cherries, peaches, pears, plums and apricots. Nut-trees and forest-trees will also be set out, and a complete line of grass experiments will be carried on. The interest in sugar production in Oklahoma was much stimulated by the immense sorghum crop of last year, and it is believed that in the near future Oklahoma will be one of the greatest of the sugar producing states. Experiments with the different varieties of cane will be conducted at the station.

Contributed and Selected.

Unconscious Prayer.

"Before they call I will answer."

I.

I was so wrought and vext that day
I turned me from my friend away,
No heart for hope, no faith for prayer.
In life's ambition and affray
I felt no longer love nor care,
And in its happy peace no share.

I sought some far sequestered spot,
Apart from common ways remote,
Where work and wear might never reach,
Where no eye might my weakness note,
Nor ear hear my complaining speech,
Nor custom its exactions teach.

And there I poured my sorrow forth,
Gave my complaints abundant birth,
In mad mood my experience chid.
Life had no meaning, joy, nor worth,
All face and sign of God were hid,
Twere well of such life to be rid.

II.

The world afar, the heavens anear,
A fragrant, healing atmosphere
Enfolded me most gently round.
I felt that rest from strife was here,
And lay abandoned on the ground,
Ruthless of space, or scene, or sound.

The birds above piped joyous psalm,
The air was quick with nature's balm,
O'er me the flickering sunlight played,
Till all unconsciously a calm
On my impetuous heart was laid,
And its impatient chafings stayed.

While so my God I blindly sought,
As one in ways of God untaught,
Nor asked His cheering face to see,
He in my heart His answer wrought;
As one who, caring, sought for me,
To soothe His child most tenderly.

He helped me understand the strife,
Alike with joy and peril rife,
In which He bids me bear my part.
My heart was lifted in my life,
And my life lifted in my heart;
I felt the folding shadows part.

Lifted my heart from gloom and sorrow,
Till I might worthier purpose borrow,
Hushing the murmur and the blame.
Then my soul asked another morrow,
New hope with resolution came,
And impulse from some higher aim.

III.

So I confess this power of prayer,
Though I forgot His nearness there,
But deemed Him in some realm apart,
And hugged the burden of my care,
With quickening joy and tender start;
God answered to me in my heart.

Day's light is His forgotten face,
Night's peace His unforgetting grace.
Come toil, come sorrow, joy or sin,
I seek no more in outward place
His word or countenance to win,
Whose love and healing wait within.

E. C. L. Browne.

[Reprinted by request from Unity of Jan. 21.]

Our Pastures.

How single sentences or bits of poetry will fasten themselves upon the mind, to be kept through years, perhaps, and do for us more than we can know. When a girl, I read all of Mrs. Whitney's books that were then published—books, that beautiful as they are in many ways, I can not wholly approve of for the young, because they give them false, sentimental, poetically exaggerated ideas of the "pots and pans" of life, that are bound to be disappointed. In one of them there was this sentence, descriptive of the heroine: "Hope feeds in the middle of her pasture—she does n't go poking her nose over the fence."

We all know people who *do* "go poking their nose over the fence," gazing afar at fairer pastures, or hurting their poor necks by trying to nibble the tempting bits just a few feet away in their neighbor's pasture,—never contented with their "sphere," never finding in it any of the good things that grow just "over the fence." And, so, for them, life is lacking in opportunity; they do not have "the chances" that other people have; they wish they were good and happy like So-and-So; but then, look at the pasture that So-and-So has!

I am very well aware that there is a "blessed discontent" that stimulates to progress; but there is also a "blessed content" that leads one to "make the best of what is in our power and take the rest as it occurs," as Epictetus tells us to do. Real contentment is a very different thing from satisfaction,—and right contentment is a help, not hindrance; and the sooner we find this in our own "pastures," the sooner will we do our best.

For,—to go back to my "text"—"Hope *feeds* in the middle of her pasture." Ah, there it is! There is food for us in our own place, if we will take it; and, who knows but that if we make the best of it and "grow" upon it, we may be given a better pasture a little later on? There are fences around us, to be sure; but there are gates, too, or bars that can be let down.

The spirit of right contentment, the doing the thing we *may*, the finding of the same blue sky above our own pasture that arches above that of our neighbor, the resolute *feeding* upon what we have, even if it be not "clover and timothy,"—all these, I say, make life "good" for us, and for those who see what we are doing. Perhaps some one looking at us thus, may fancy that we have the sunniest, richest pastures of all; but our steady "feeding" may induce him to take his nose from "over the fence" and thus to find the food and satisfaction he needs close at hand in his own pasture. At any rate the only way we *can* do, for growth and happiness, is what Hope did, and we may find

"Full measure, pressed down, and awaiting
Our provident use;
And is there no sin in neglecting
As well as abuse?"

Juniata Stafford.

Wine for Our Guests?

Then the plea for the sale of intoxicants at the World's Fair is based upon the fact that our foreign guests are accustomed to using such beverages, and will expect to find them there? I am glad that this argument has been reached. It shows progress in the line of temperance and sobriety. It is the last argument resorted to in the banishment of wine from the home—the comfort of the guest. But surely enough evil has been demonstrated to result from drinking alcoholic liquors to condemn them from the lowest to the highest; at least such is the conclusion arrived at by many individuals, and these individuals can scarcely justify themselves in joining this plea to indulge the Englishmen, Germans, Frenchmen and Italians who will be with us next year so far as to have wines, etc., dispensed at the restaurants on the World's Fair grounds. It would scarcely seem as if the Emperor of Germany, who has lately shown so decided a hand in dealing with the problem of intemperance in his own country could feel affronted, if he attended a great exposition and found it under a strictly temperance regime. And if not the Emperor, why his subject? And if not the Germans, why the Englishman? The drink habit does not go unquestioned in any civilized land. The representatives of most countries might feel it a privilege to see the temperance theory wrought out to the extent that has been contemplated, or at least mentioned, in connection with their prospective reception among us. Perhaps their entertainment in other ways could be made sufficiently pleasing to render this deficiency in the matter of wine of minor importance after all. As a temperance advocate, I feel like suggesting that the World's Fair offer an exceptional, a grand opportunity for putting precept into example—for *living*, rather than teaching a lesson unto all the nations of the earth. And I would earnestly urge all temperance people to strive for this consummation, which is probably far too good to be so soon realized.

Marion Lisle.

The Bird Question.

If there be a specially unpleasant sight, it is to see a group of dirty rascals prowling along the hedge-rows, intent on the massacre of small birds. The birds are the heralds of a better time, but their low-bred and dirty assassins seem to be the heralds of some dismal future, in which the joy shall be dead, admiration impossible, and gratitude unknown. Vastly different are the ladies who trip up and down our streets and turn their gloom into gaiety. These are nicely dressed, have smiling faces, wear fair colors, and are pleasant to see. . . And yet there is one little bond of union between the fellow lurking behind the hedge-row and the dainty lady who has just stepped out of some handsome carriage. The man has just wrung the neck of a wounded thrush, and stuffed it into his pocket to join the last shot blackbird; and the woman has a bird's bright wing stuck on one side of her pretty hat, and on the other side a tiny humming bird, all gold, and bronze, and green, and scarlet, nods at each movement of its wearer. Yes, and we are authoritatively told that these ornaments of our women are torn from the birds while yet alive, that the plumage may have its full brilliancy.

Now, women ought to know that they have literally no excuse for indulging in these barbarities. They have worn almost every object that can possibly be fastened to human dress. As a rule, whatever women wear seems to become them, and they have no excuse for seeking out strange devices, least of all for encouraging bird slaughter out of the mere idleness of vanity, and for the sake of fashion. There is not one man on the face of this earth, who is not a knave or a fool, who will admire any woman the more because she has some slaughtered bird's plumage in her bonnet. We know that those things are mere ornament. They do not protect, they do not comfort; their sole office is to adorn, and they are literally to be ranked amongst the most brutal ornaments that the depravity of bad taste has ever hung about human creatures. No woman who wears these things can know the beauty of living birds; can ever have watched them in the long spring days, or have listened to them as daylight lingers, and the air is heavy with fragrance and glad with music. The dainty goldfinch, clad in a livery which seems as if it had been designed to unite grace with gaiety, and to show how great glory can dwell with the smallest of this earth, asks but a few thistle seeds to live on. His ways are charming, his colors are delightful, his music is heavenly, and he is fast disappearing that women's hats may be stuck over with wings torn from his living body. So we might go through the catalogue; for no bird is sacred from the harpies, who, in the secret dens of fashion, dress out their dolls and paint their idols,—idols as of old, that crave for life, and are, as of old, to be satisfied only with living sacrifices.

A little thought only is wanted; a little reflection, and the hand of the bird assassin would be stayed, and his hideous trade ended. Or is the example of our "highest" too strong for us who are in lowly places? Has the taint of Hurlingham spread over the whole nation? Is it too late for the conscience of an outraged humanity to rise against that tyranny of fashion which daily seeks to stain its sports more deeply with blood, and to adorn its women with the spoils of cruelty and pain?—*From the Birmingham Town-Crier.*

Correspondence.

To the Editor of Unity:—I was glad to see in the Unity of February 4th, a note giving well-deserved praise to the work of Mr. R. E. Blount in the Unitarian Society of Greeley, Colorado. There is one statement in the note, however, which has caused some questioning. It stated that "Mr. Blount had been invited to become pastor for the remainder of the church year. In accepting this invitation Mr. Blount also accepted the announcement as all that is needful to confer upon himself the privileges of a regularly ordained minister of the gospel." Now the question is put to me, as President of the Conference in which Mr. Blount is settled, whether the mere acceptance of a call to preach constitutes ordination and confers upon a man the legal rights of a minister. This question involves large issues. To answer it justly I need the assistance of those who can speak out of a larger experience and with greater authority than I. The statute of Colorado reads, "Any regularly ordained minister of the gospel authorized by the rules and usages of the church or denomination . . . of which he may be a member . . . is empowered to solemnize the rites of matrimony." What rights has Mr. Blount under this statute? Just what constitutes ordination "by the usage of" the Unitarian denomination?

Lest my motives in asking this question should be misunderstood, let me say that, while I am not now disposed to agree with him in this matter, my personal relations with Mr. Blount are extremely cordial. I ask for his information as well as my own. I have reason to know that he does not stand alone among our younger ministers in his view of Unitarian ordination. While we would gladly welcome men like Mr. Blount to our fellowship, does not the proper protection of our ministry require that this matter receive authoritative settlement.

Samuel A. Eliot.

Denver, Col.

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Church Door Pulpit.

One is Your Leader—The Christ.

By Rev. S. S. Hunting.

The subject which I wish to consider is religious leadership generally, and the special leadership of Jesus.

Mohammed was a religious leader, and successful as such, before he appealed to the sword. He was an enthusiast; that is, he believed that a divine influence inspired him to lead his people from idolatry. Peter, the hermit, in the eleventh century, was an enthusiast of a higher order. He was more intense and mingled hatred of the infidel with love for his religion. His success came from the superstition of the people whom he addressed. It was easy for one in the time of Jesus to attract the multitude if he gave evidence that he was the expected Messiah, for the heart of the nation burned with a holy but suppressed zeal to be led for the overthrow of the Roman despotism, which crushed the Jews as with an iron heel. While Jesus kept his view of his mission a secret till the very last month, perhaps, of his career, still the hearts of the common people were in some way fixed on him; they really thought that he would have redeemed Israel. We have learned to note this fact, viz., that whenever there has been a great leader in any province of action, he has been differently judged even by his own followers and friends.

What was the chief and central characteristic which gave Washington or Lincoln his position as a trusted leader? Integrity? Others had that quality. Intellect? Others surpassed them in that. Perhaps we may agree that it was moral character. Perhaps men believed in their sincerity and their ability too. But we are now using the critical faculty to try the leader and test him, quality by quality. We mistake if we think that is the popular test of Jesus's leadership. He appears in some way extraordinary, and the popular feeling accepts him without analysis. In the same way he commands, and from some cause the wills of the people obey. There must be some force behind his deeds that commands attention. There were those who would have hailed a Brigham Young as a god in another age, and under other circumstances.

The common people heard Jesus gladly. Was it what he said? Was it how he said it? Was it not a personality which attracted them and swayed their wills? If they believed he was to act the drama of their expected Messiah, that would inspire confidence, but when he spoke, there must have been power in his speech. Occasionally in the gospel story, after an attempt to corner him in his speech had failed, it is said that no one dared ask him any more questions. There is, then, an undefined personality which gives authority to one person, which does not appear in another equally competent, if critically judged. Some leaders in philosophy and in religion fail to win when living because their teachings are in conflict with the ruling influences which control the popular heart. One day the people shout, "Hosanna to the Son of David." The next day the mob is vociferous in their cry, "Crucify him." Is there anything more unstable than human passion or devotion even? Socrates was condemned by certain judges, but the people did not mob those judges. Possibly the people were not heard in that trial. Very likely they were stupid and dumb. After a few years those judges were despised and Socrates was glorified. So it is, that, sooner or later, all the great leaders of mankind are sure of the homage of man. Bigotry may fight them in the forum, the academy and the synagogue, inflaming passion, arousing prejudice, and thus exciting the multitude to outrage and madness, but even when drinking the fatal cup, or on the cross, their victory is assured. Their bodies may be burned and their ashes scattered to the winds or cast into the river, and they still live to be honored by mankind. Years do not measure their lives. They reveal a subtle kind of power which comes of the Spirit, manifested in deeds of faithfulness and sympathy with their fellows. There are, and ever have been, seers of a spiritual order whose visions are clear where others can not see. While others are deluded by their senses, they see the reality in life.

The spiritual leader is the one most likely to be neglected in his own day, unless he unites a commanding presence and will with his thought. Jesus was crucified by political jealousy and religious hatred, and secular history did not deign to give him a passing notice. Luther defied the power of nearly all Europe and made the history of his day, but Jesus was his master and leader. A leader of another order, Bonaparte ruled by sheer force of character hardened by discipline, so that his word was law, and his command was obeyed as the decree of fate. Heroes of that order have short careers. A century may bound their fame, and their worshipers belong to one nation. Not so with those who teach the world wisdom, or reveal the secret of the divine life by the utterance of the heart baptized in the holiest experience of suffering, through self denial. The disciples of those sages of grace who commanded the reason of man by philosophy, are now found among all enlightened peoples, and their fame is destined to be immortal. The reverence which is paid to the wisdom of the greatest thinkers, is a suggestive evidence that the spirits of the great still command our thoughts as ever-present personalities. So those prophets of the ancients, who spoke to the moral sense, lead this modern world. The conflict between the priest and the prophet, when Isaiah spoke or wrote, is one ever-repeated warfare.

How quickly the moral sense responds, when we read, "Seek justice, relieve the oppressed, defend the weak, love mercy." He that rightly interprets the law of human relations is forever a leader, but the method of the law-giver may become a burden to the heart and a yoke for the mind. Moral precepts point to duty in definite ways, but there may be a teacher who will so interpret the law behind the precept, that the latter will be useless,—the negative laws of the Decalogue have no use for a good man. Is he to be told not to steal? By such a law may come a knowledge of sin, but, not committing the sin, the law does not apply to him. Ever has the all-wise spirit been operating in the receptive heart of mankind, and deep after deep in human thought and life have been fathomed.

Every great nation has had its religion taught by some representative son of man or son of God, through his spiritual pre-eminence, and in the human forest, they stand out in their greatness like the mammoth trees of California, among the small ones by their side. Exceptional greatness and goodness may be expected in mental as well as in physical life. Great souls that have a fullness of life to impart to others, may be as natural as the great trees whose shade is a shield from the heat. All must acknowledge that Jesus has been to the world such an exceptional person. The ideal has possession of Christendom, whatever was the actual, of the person of Nazareth.

Under the name of Christ, there are many associations, some fanciful, some real.

To us, Jesus of Nazareth is the grand man of history, bearing his testi... ...y to the reality of those qualities which are the sum and substance of nobility in character, in spiritual faculty the measure of a true manhood. But the question occurs, what are those transcendant spiritual qualities which put him first as leader? Are they something superhuman and beyond the possible reach of mankind? If so, that life was not a pattern for us. A god should live among gods, for no others could really appreciate and comprehend him. Jesus appeared to be in all respects a man, hence we believe that he was human. But may we not call him divine also? That depends on your idea of God. If you believe in the God of John Calvin—an Almighty will, not bound by justice and love, as man can know them, then Jesus was wholly lacking in divine qualities. If your ideal of God is love, then we have divine qualities in Jesus and in all persons of his loving spirit.

Was Jesus original in his teaching? We grant the conclusion of the best scholars that the moral teachings found in the gospels were not new when taught by Jesus, but can be found in contemporaneous Jewish writings. The purest teachings, such as commend love of God and of man, are found in the contemporaneous scriptures of the Jews. What do we mean by originality? Is there anything original in the sense of being wholly underived from anything else and unconnected with anything gone before? Jesus had parents and brothers and sisters and was affected by ancestral conditions as are other persons. If anything grows, it comes of a seed and is conditioned by soil, air and sunshine. Who has a correct idea of creation? In nature, creation means re-combination and progress; in art, it means construction and expression; in thought, it means productiveness; in life, it means a new expression of spiritual force, a new application of the moral ideal of the person. What is the originality which we have in nature? The green grass appears every spring, and it is the same carpet for the ground every year. We would distrust the originality by which thorns would produce grapes. Year after year the same tree produces the same kind of fruit; we change the variety by culture. In the annual fruit of the fields, it is the same old life waking up, sprouting, budding, blooming, ripening, and we call it new. Is not the life in nature always original? It is not second hand, but the original life is ever appearing. To have originality is to live near the source of life, and draw from the original fountains. The kind of wheat which grew in the time of the Pharaohs, preserved in a mummy, planted in America, is nourished by the original sunlight and moisture, and makes bread like that of the ancients. What gives the characteristic of originality to a moral law, or a religious teaching? Is it not the one fact that it springs from a life which is eternal? It comes of the human perception of a moral order in the life of mankind. It is not a little remarkable that minds lifted to the same moral height, have the same essential views of truth. The best moral teachings of all religions are alike. The poet that comes nearest the heart of mankind inspires us most. The scientist who is the most accurate in his observations of natural law, gives us the most truth, and two persons watching the heavens in different countries with the same power of telescope, may discover the same planet. Having the same seeing power they see the same things, and he who sees the farthest into the eternal distance, may find a star never seen by others, but it is only a sta like other stars. Jesus saw with th same faculties by which others saw only he turned from tradition to se duty and life in their spiritual rela tions. He was original in his percep tion of duty, as Agassiz was origina in his zoological studies. He wen to the original thing—the fish itself and made his discoveries. So Jesu came to man as if he were the firs who studied him, and gave life to th law which was but a form of words t the teacher. He studied man till h knew him; knew his weakness an his strength, his sins and his virtues he was tempted in all things lik others. In his parables from nature an his blessings on little children the life i as original and fresh as that of a beau tiful day in June. Whoever touche the deeper consciousness of man an reveals the nobler aspirations and ex periences, drinks from original foun tains. This is why the truths taugh by Jesus are so real and ever new.

We do not tire of the emotion awakened by devout thought. W do not tire of the exercise of affection Real love never loses its original qual ities. The spirit that communes wit the Father is at the original source o life. In some ways, every child born brings with him an original life forc which relates him to the eternal lif of this universe. In the reason o every one we have a ray from the spir itual Sun of this universe; it is an in carnation from God. So we find i Jesus an original spiritual life, no different in kind from others, but while affected by parentage and en vironment the spirit of holiness i him was God-derived. So, said th Apostle, every good and perfect gi cometh from the Father of lights who casts not a shadow by turning.

Whence comes the delicious sweet ness of the fruits we eat, but from th sun? The grape inherits its seed but not its richness and sweetness The grape of every year is original and the earth were dead without th constant inspiration from the sun. I this is true in the natural world so i is in the spiritual, in that relation o life where thought inspires thought and affection produces affection, an the spirit is nourished by the life tha is ever generating thought and lov in the brain cells. Not only is th poet in sympathy with his subject but his mind moves in the rhythm o spiritual law, and he sees what no on can perceive in a less exalted state o imagination and emotion. Such wa the moral perception of Jesus, an through it he leads the moral teacher of all the ages. He may not chang the form of the precept while he ma put a new life into it. Who, lik him, so emphatically taught the lav of saving mankind by giving one' self to their service? Who, like him so grandly said, "For this purpose wa I born; for this cause came I into th world to bear witness—to be a marty to the truth?" Who else was so orig inal in reproducing the genius of pur religion? Jesus embodied the pures affection with the most rations thought, when he taught the inquir ing disciple that God is Spirit—not person in the flesh, but spirit, mind —and they who worship, must wor ship in spirit and in truth, not in form We may appropriate the thought an see its truthfulness when we could no originate it. We do not say tha others have not been like him in thei intuitions of truth. Our Emerso had the mind of Christ. In his rev erent spirit we have the unction o the Holy Ghost. We interpret th higher life of Jesus by the medium o other minds. Do not all composer of music follow the law of the music scale? Is not the law of harmony th same to Mozart and to Handel, an do we not try to reproduce that la in our songs? Do not all music compositions depend on the ide

which is embodied in the leading part? Those musicians are original who reproduce in their execution the spirit of the masters who composed the music. This is not done by imitation, but by the possession of the spirit of the master.

In the realm of the religious, Jesus was a master, but we can not produce the Christ life by imitating him; to do that, we must live as he lived, trust as he trusted, act as he acted. We must live by the inspiration of grand ideas, of heavenly visions. When there is no vision the people perish. In their zeal for Christ, persons dispute about the supernatural in his history, as the soldiers contended over his seamless garment, simply greedy for their share of the plunder, crucifying the Christ by their sectarian zeal.

FAITHFULNESS.

One of the most important characteristics of a religious leader is his fidelity to all those whom he leads. Jesus chose his disciples from among the common working classes. He warned them of the peril of their calling, and cautioned them to count the cost of engaging in such a hazardous work, telling them that they must take their lives in their hands, and forfeit the love of kindred; but he would stand with them in any peril. He saw the storm which rose into a political cyclone before they suspected it, and warned them of the fate which awaited himself. Those disciples were ready to go with him, even unto death; but, lo! the sanguine and impulsive Peter denied him in the hour of trial. Jesus stood at the bar of Pilate, serene and glorified.

SINCERITY.

When you read the gospels what is more conspicuous than the sincerity of Jesus.

Around were the Pharisees, whose young men were earnest workers in the "Young Men's Hebrew Association," given to praying several hours each day, conscious of their own election as saints, and zealous in making their proselytes. If Jesus was asked to dine with them, he did not feign a sympathy and a fellowship which he did not feel in the depth of his heart. When reclining at the rich man's board, and a poor sinning woman, who had been melted to penitence by his sympathetic speech, came and fell at his feet in tears, he did not whisper to her to go away, that she might annoy his host and cast suspicion on his own character, and tell her she could call on him in the evening at Peter's house. You see how he treated her. Simon suspected that he could not be a prophet because he did not turn off the Magdalene. Indeed! See how he stands to his cause and rebukes Simon for his hypocrisy. How natural for some persons to wax themselves all over with policy and have a bow for those in authority and a whisper of special friendship for the rich! The record given of Jesus makes him so purely sincere and plain-spoken, that if such as he should appear as a teacher in our large cities, he would not be received into good society, much less would he find a pulpit open for him. It is not the Jesus of the gospels who is worshiped.

The secret of the conduct of Jesus was his truthfulness. The writer of the gospel of John speaks of the spirit of truth which Jesus imparted to his disciples, which would lead them into all truth. When you find a person full of the spirit of truth, he is truthful. There are persons who will speak the truth under oath, who are commonly full of the spirit of falsehood. When you deal with such persons, you soon find them out, if you have occasion to trust their word of honor. As the spirit of truth is the Holy Ghost, the truthful person imparts his spirit to others. The spirit of truth—the Holy Spirit—proceeds from the good person, from such as Jesus. It goes forth in the form of sympathy, and the little company is enthused and every one seems to have a tongue of fire. I believe that the marvelous power which Jesus had over the honest-minded people, whose social and political interests did not blind their eyes and harden their hearts, is accounted for by his perfect sincerity and truthfulness, which the humble people could appreciate; hence "the common people heard him gladly."

HOPE AND TRUST.

It is also evident that Jesus was an optimist. There was no possible event, not even death, in the prospect, that led him to doubt the ultimate success of his cause. With a serene faith in God, whose relation he illustrated so beautifully by the human fatherhood, he faced all his enemies, who were so blinded by their prejudice and bigotry that they knew not what they did.

In some way, Jesus so impressed his followers with the future glory of his cause, that they believed he would again appear, after his death, in that generation. Paul, the convert, caught hold of that idea and hung his heart upon what was evidently meant to be a spiritual influence, and till this day hopeful disciples look for an impossible second coming of the Christ in literal heavens.

A COMPETENT TEACHER.

With all the personal power which Jesus had, he did not oppress his hearers by the weight of his authority, but told them to judge what is right. The evidence is, that he did not ask them to take his word without testing it by their own experience. If they would do the will of God, they would know of his teaching, whether it was from himself or from God. If it was from God it would have in it the evidence of truth, as if he had said, "Truth for authority, not authority for truth." Let those accept him as teacher and leader who are made free by his truth. As Jesus takes hold of truth by one hand and gives me his other hand of sympathy and hope, I like to make his life a medium between myself and what is best in life and deed. But what we can gain comes by our own fidelity. Can we be as open-minded as this person who is the hero of these gospels? We have no adequate conception of his consecration through the teaching that he saves us by the magic of his death. The teaching of salvation by the death of Christ, casts a blight upon the life of Jesus. It supposes God to undertake to do an impossible thing. A thing which never has been done and never can be done. Saved on the merits of Jesus, without a moral life! When you read the essays of Mr. Emerson, you find him stating what he believes is the truth. If you do not see it, he does not stop to show it to you. He said, "It is curious that we believe as deep as we live." Is it not so? That is what we read between the lines of the gospels. Do you not see the evidence that Jesus did much sub-soiling of human character and life, by tracing all virtue to the motives of men, and charged the guilt of murder upon the cherished hatred? What moral value have actions when divested of the motives which produce them? Could Jesus talk so truthfully of human relations, of the characters around him in church and in politics, if he had not fathomed the problem of life, as he found it in Judea? Do not his parables show him to be a competent teacher? Whenever those on his track attempted to catch him; as on the vexed question of paying taxes to the Roman government, he was competent to answer, "Whose is this image and superscription, on this denarius?" "Cæsar's." "Give to Cæsar what is Cæsar's; but to God what is God's."

There was an underlying principle which applies universally. Is there anything more to be said? He was wiser than Socrates. What was the greatest assumption of Jesus according to the record in the fourth chapter of Luke? He assumed the office of the Hebrew prophet. The spirit of Jehovah is upon me, for he hath christened me. That christening was seen in his "enthusiasm for humanity." That is the Christ—the same forever, in which we believe—the perpetual law of inspiration.

I have thus set forth Jesus as the type of the religious leader. In spirit we may be like Him. If we have not the christening of the prophet, we will tire of our work.

Through the universal element in life,—love,—we touch the universal wants of mankind. By this sympathy we inspire each other, and thus in humanity we have the realization of divinity.

The Study Table.

The undermentioned books will be mailed, postage free upon receipt of the advertised prices, by William R. Hill, Bookseller, 5 and 7 East Monroe St., Chicago.

An Imperative Duty. A Novel. By W. D. Howells. New York: Harper & Brothers, 1892.

It may seem a daring thing for Mr. Howells to rush in where Mr. Cable has trod a course so tragical as in his "Madame Delphine" and other stories, dealing with the strain of negro blood in people whom it faintly tinges with a far-off intimation of its original source. But Mr. Howells's treatment of his theme is so different from Mr. Cable's that there is no chance for an insidious comparison. His novel is a comedy and it would be a great mistake to treat it as a contribution to the problem of miscegenation. It is a comedy by the standard of the old dramatic rules because it turns out well,—ridiculously well,—though it has tragic implications. The "imperative duty" is the duty of Mrs. Meredith to tell her niece that her mother was an octoroon. If the reader does n't think it was her duty to do this, no more does Mr. Howells, so there can be no quarrel with him about that. It was an *imperative* duty for Mrs. Meredith. The effect of the disclosure on her niece is narrated in one of the most powerful chapters that Mr. Howells has ever written—realistic in the sense of being true to life; not in the lower sense of being photographic of concrete actualities. The setting of the story in the hero's, which is presumably the author's, sentimental admiration of the negro character, is a happy stroke. Mr. Howells does not like to have stories turn out well when they are bound not to do by the pressure of the novelist's characters and events, but if he had any miserable predilection for a bad ending, as such, he would have found it easy to make one here, but he has given us the sound of marriage bells. Olney's fine sentiments about the negro character and the advantages of general miscegenation were no match for the fact of Rhoda's negro blood; but no more was this fact any match for her present loveliness and his ardent admiration. And so, when she makes known to him the dreadful secret, which he already knows, and announces that their final separation is at hand, the tragedy turns comic with her discovery that her lover does not care a straw for the sixteenth proportion of a colored ancestress in her throbbing veins. At first, we are a little inclined to resent this sudden change from grave to gay, and Olney's laughter grates upon our sensibility, but it is not for long.

Literary Landmarks of Edinburgh. By Laurence Hutton: Author of "Literary Landmarks of London." Illustrated. New York: Harper & Brothers. 1891.

Mr. Hutton is probably safe in saying that no city of its age and size is so rich as Edinburgh in its literary associations, and he has succeeded well in his attempt to bring these associations pleasantly to mind. They attach to many loved and honored names; to those of Burns and Scott and Carlyle in a pre-eminent degree, but to many others who were of no doubtful reputation: Johnson, Boswell, Smollett, Adam Smith, Wilson, Jeffrey Campbell, Brougham and so on. Burns's attic window on St. James Square was pointed out to Mr. Hutton by an old resident to whom it had been pointed out by the poet's "Clarinda." "The auld donnert leddie bodie," he said, "spoke of her love for the poet just like a hellicat bit lassie in her teens and while exhibitin' to her cronies the faded letters from her Robbie she would just greet like a bairn." The illustrations of the different places are a very great help and pleasure. They are all of recent date, while of the portrait illustrations one might say for the most part: "Venerable men, you have come down to us from a former generation!" One could double his pleasure by reading in connection with this book Mr. Stevenson's more general account of the beautiful old city.

Songs of Doubt and Dream. By Edgar Fawcett. New York: Funk & Wagnalls.

This latest volume of poems from Mr. Fawcett is of a somewhat different character from those preceding it, especially his earliest works. Mr. Fawcett's prose writings have shown somewhat the same signs of of a changing mood and purpose, a deepening interest in the social and moral problems of the hour, as such, without regard to their availability as "material." We find, or fancy we do, less of the spirit of "art for art's sake" in the latest poems, a more frank and wholesome interest in the problems of life and living which must always underly the truest art impulse. These poems are for the most part, however, written in the minor key, not of failing faith, perhaps but of a faith that does not always feel itself securely supported by the inductions of reason and experience. We like the shorter poems best, as is generally the case with us. We reprint one of these that the reader may taste the book's contents for himself:

A RETROSPECT.

Wandering where mortals have no power to gauge
The enormity of night that space outrolls,
Floated or paused, in shadowy pilgrimage,
Two disembodied souls.

One towered a shape with dark wild-trailing shroud,
With face by sorrow and anger seamed and drawn;
One loomed a holy glory, as when some cloud
Swims deep in baths of dawn.

World after world they gazed on, till beguiled
They flew toward earth, and hovering where she swept,
One with a saturnine dejection smiled,
And one with slow tears wept.

"On that star," said the spirit of sombre mien,
"As Dante I passed through pain's most blinding heats."
'On that star," said the spirit of look serene,
"I suffered and was called Keats!"

Ten Men of Money Island. By S. F. Norton. Chicago: F. J. Schulte & Co. Paper, 25 cents.

This pamphlet, already in its 125th thousand, is a striking and entertaining allegory which illustrates the injustice of the present system of currency and banking in the United States. As a story it is open to criticism, for Colonel Norton has a way of leaving his island and ten men, no matter how distressing a situation they may be in, while he talks straight to the people of the United States about American affairs. But the book should be judged for its matter, not its manner, and it will surely serve to clear the ideas of many readers on the first principles that underlie the currency question.

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The Revelation of God, - - - - - - - J. W. Chadwick.
The Faith of Ethics, - - - - - - - - W. C. Gannett.
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Notes from the Field.

Western Unitarian Conference.—A regular meeting of the directors of the Western Unitarian Conference was held at Headquarters at 2 p. m. Present, the President, Mr. Shorey; Mrs. Woolley, Messrs. Blake, Wilkinson and Wanzer. On motion of Mr. Wilkinson, Rev. W. W. Fenn was elected to fill the vacancy caused by the death of Henry Doty Maxson. The Board adjourned to meet subject to the call of the Secretary. —The adjourned meeting was called for 1 p. m. Thursday, February 25. Present, the President, Mr. Shorey; Messers. Gannett, Blake, Jones, Wanzer, Fenn, Wilkinson and Van Inwagen. On motion, Mrs. M. H. Perkins was requested to act as scribe, and to discharge the duties of Assistant Secretary until further arrangements should be made. On motion of Mr. Wilkinson, Mr. Effinger was excused from acting on the programme committee. The chair appointed Mr. Fenn to fill the vacancy. Mr. Blake asked to be excused from further work on this committee. On motion, the resignation was accepted and the President was asked to fill the vacancy, which resulted in the appointment of Mrs. Woolley. The Secretary's report of the work done since the last meeting of the Board was read and ordered placed on the file. Afterwards the following resignation was read by Mr. Jones:

To the Directors of the Western Unitarian Conference,

DEAR FRIENDS:—I regret to inform you that the state of my health is such that I can not attend to my official duties. Knowing the requirements of the office and the uncertainty as to when I may be restored to my normal working condition, I feel that I must at once hand back to you the trust which you confided to me now nearly six years ago. I shall always count it an honor and a glory to have been permitted to represent the Western Unitarian Conference at a time when on account of fealty to its highest ideals it was much spoken against and many turned away from it. And I shall ever be grateful for the confidence and kindness and delicate consideration shown me by this Board—especially during the last year when by force of circumstances I have proven so unprofitable a servant.

Sincerely and fraternally yours,
JOHN R. EFFINGER,
Secretary.

On motion of Mr. Blake, and after discussion, this resignation was reluctantly accepted, to take effect at the end of the year, May 15, 1892, the retiring Secretary being excused from duty during the remainder of the year. It was moved that the President make or procure to be made the annual report for the May Conference. Mr. Jones moved that during the absence of the Secretary, the resident directors meet every Monday at 2 P. M., to transact such business as will be required until the Annual Conference. The Treasurer's report was read and placed on file. On motion the arranging for a place in which to hold the conference was referred to the programme committee with power to act. It was moved and carried that a committee of five be appointed by the chair to consider the nomination of a candidate for a successor to Mr. Effinger. Time was asked and granted in appointing this committee. It was moved and carried that Mr. Blake be asked to convey to the Secretary, Mr. Effinger, the action of the Board, who through him wish to express their sympathy in his illness and their grief at the necessity of his laying down the work. Adjourned.

M. H. PERKINS, *Scribe.*

The following letter is published by request:

Rev. J. R. Effinger, Sec'y W. U. C.

DEAR BROTHER:—At a meeting of the directors of the W. U. C. held yesterday, I was requested to forward to you a little floral basket in expression of the love and sympathy of your fellow-members of the Board.

Accordingly, will you kindly accept the little basket of flowers which accompanies this note, with our affectionate respect and fellowship, and our grief at the illness which deprives us of your fellow labors. The Directors wished me to add our deep and grateful sense of your faithfulness during the years in which you have served in your important station, and also of the ability, delicacy of judgment and of feeling, and sweetness of manner and of fellowship, which have marked your successful labors. These words I write by express order of the Directors, simply transcribing from memory the words given me for transmission to you at the meeting of yesterday.

Most fraternally yours,
J. V. BLAKE.

Notice.—A request has come to us through the state secretary, Rev. L. J. Duncan, from Rev. Edward Everett Hale of Boston, asking that the Unitarian churches of Illinois, will please forward all printed matter that pertains to the life of the church: Annuals, Unity Club programmes, etc. to Miss Isabel Winslow, A. U. A., 25 Beacon St., Boston, Mass.

Hamilton, Ont., Canada.—The new movement in this pleasant Canadian city is beginning to show vitality. The society was organized in the summer of 1889, with the Rev. J. C. Hodgins as pastor, the services being held in Foresters Hall. Early last summer it was decided that it was absolutely essential to its future success that the society should have a house of its own. After much hesitation and doubt a site was purchased in a central locality on one of the best streets.

Contracts were let for the construction of a Guild House in October, the intention being to use the ground floor of this building as an auditorium for a year or two, and then to erect the church in the rear, the Guild House being divided up into reception hall, Sunday-school room, ladies' parlor, reading room, recreation room, kitchen, toilet rooms, etc., somewhat on the lines adopted by our friends in Chattanooga, Tenn., as described in UNITY last spring. The building has been so far completed that the first services were held in it on February 21st, when the Rev. Walter E. Lane, of Meadville, Pa., preached to large congregations, in the morning taking for his text, "Other foundation can no man lay than that which is laid in Christ Jesus," which foundation was the universal one of righteousness, leading men to say, "Not my will, but Thine, be done."

The evening subject was "Without Prejudice." The members of the church are delighted to be in their own building, and purpose arranging as soon as possible to keep it open every day, where all will be welcome, whether members of the society or not.

The Rev. Mr. Hodgins was compelled to resign last August, owing to poor health, since when the pulpit has been filled by various reverend gentlemen who have come from points as far apart as Halifax, N. S., and Topeka, Kan.

The Rev. Mr. Long, of Camden, N. J., has accepted a call and will take charge the first Sunday in March.

The dedication services will take place at the same time as his installation, when it is expected Robert Collyer, of New York, and other leading Unitarians will be present, and there will be an opportunity afforded our Canadian cousins to judge from their addresses what Unitarianism stands for.

W. M. G.

Boston.—The Monday Club discussed the constitution of the National Conference. The weight of opinion seemed to be that the Conference, being a union for practical work and consultation, should, like a board of bank directors, include all shades Unitarian opinion, and exclude all semblance of a creed-test for full membership. A change in the preamble, and in Articles IX. and X., may at the present time be wisely considered.

—Ramabai writes of her new house occupied in December last, of holiday festivals there, of a Normal kindergarten class, made up mostly of young widows who aim to start schools as soon as they become qualified.

—Rev. Aug. M. Lord, of Providence, preached in King's Chapel, last Sunday.

—President Capen, of Taft's College (Universalist) will give the next Channing Hall lecture on "New Duties for the State and Nation," February 23d.

—Rev. C. F. Dole will give the Sunday evening sermon before the Channing Club on "Evil."

—Rev. Geo. W. Briggs preached in his Cambridgeport pulpit last Sunday, and seemed still to possess his old force of eloquence.

—Mr. Joseph H. Allen who for the past five years has edited the *Unitarian Review*, now retires. The monthly will hereafter appear, as a quarterly under the title of the "New World."

Bee Branch, Ark.—We have four or five Unitarians here, and would like to have a teacher for our school. We have a school building, 50x56 feet, two stories high, and that cost $1,200, and we are not able to finish it, which fact places us in such condition that we would offer extra inducements to a man with a little money. We have a pleasant little town with something over two hundred pupils, with a mill for a schoolhouse. The only church organization here is the Baptist, and they doing but little good. The harvest is ripe and the laborers few; I am confident that we could get a strong church here in a short time. If you know of any one that would be likely to take hold of such an offer, please refer them to me, and oblige.

Yours truly,
R. E. PATTERSON.

Chicago.—The hearts of the working editors of UNITY were cheered and strengthened anew by the passing visit of William C. Gannett, last week, on his way to the anniversary exercises of the church in St. Paul, over which he ministered as its first pastor. Mr. Gannett was here in time to attend the meeting of the Western Unitarian Conference Board, reported in another place. He lectured in Milwaukee on his way to Minnesota, remaining in St. Paul over Sunday and returning to his post at Rochester early in the week.

Pittsfield, Mass.—We learn from the *Pittsfield Call*, that Rev. W. W. Fenn had a good audience at Unity Church Friday evening and his lecture on "Emerson" was well received. Like everything else which the speaker has to say, the lecture was scholarly, interesting and instructive. Refreshments were also served.

Announcements.

February 17, 1892.

Mr. E. E. Newbert, a graduate of the Bangor Theological School, and at present a special student at the Harvard Divinity School, having applied for admission to the fellowship of the Unitarian denomination, and having presented satisfactory proof of his fitness for the work of our ministry, we take pleasure in commending him to the confidence of our churches and the fellowship of our ministers.

J. F. MOORS,
Chairman.
D. W. MOREHOUSE,
Secretary.

February 17, 1892.

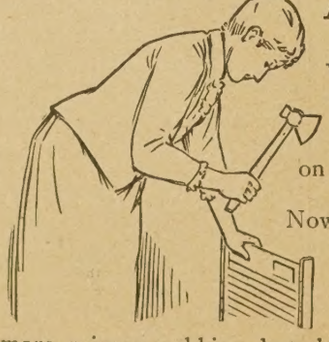
Rev. G. W. Kent, formerly of the Universalist Church having applied for admission to the fellowship of the Unitarian denomination, and having presented satisfactory proof of his fitness for the work of our ministry, we take pleasure in commending him to the confidence of our churches and the fellowship of our ministers.

J. F. MOORS,
Chairman.
D. W. MOREHOUSE,
Secretary.

February 17, 1892.

Rev. John L. Ericksen, formerly of the Danish-Norwegian Methodist Episcopal Church, having applied for admission to the fellowship of the Unitarian denomination, and having presented satisfactory proof of his fitness for the work of our ministry, we take pleasure in commending him to the confidence of our churches and the fellowship of our ministers.

J. F. MOORS,
Chairman.
D. W. MOREHOUSE,
Secretary.



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The God of Science.—By Francis Ellingwood Abbot. Paper, 8vo, 16 pages, 10 cents.

Evolution in its Relations to Evangelical Religion.—By B. F. Underwood. Paper, 8mo, 21 pages, 5 cents.

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—"*Trinities and Sanctities.*"

A Day.

I'll tell you how the sun rose,—
A ribbon at a time.
The steeples swam in amethyst,
The news like squirrels ran.

The hills untied their bonnets,
The bobolinks begun.
Then I said softly to myself,
"That must have been the sun!"
. . . . . .
But how he set, I know not.
There seemed a purple stile,
Which little yellow boys and girls
Were climbing all the while.

Till when they reached the other side
A dominie in gray
Put gently up the evening bars,
And led the flock away.

—*From Emily Dickinson's Poems.*

Black and White.

I was recently on an accommodation train that became very crowded. At the forward end of the car, on the seat facing the passengers, sat a young negro girl about twenty years old. She was very neatly dressed in black, and the most casual observer would have been attracted by her quiet, reposeful manner. At the station beyond where she had entered the car, three young white girls got in; they were evidently going for a day's pleasure. They entered at the end of the car where the young negro girl sat. The half of the seat occupied by her was the only seat vacant in the car. The three girls stood clinging to the arm of the seat and each other, pitching and swinging and giggling at every lurch of the car. The brakeman entered, and, touching one of them, pointed to the vacant seat. The girl looked at it, at the occupant, and, drawing herself up in the attitude of scorn, with curled lip, she turned her back on the seat, saying scornfully, "I prefer standing." Under the dark skin of the girl in that seat there crept a deeper color, and she turned her head, bringing her face close to the window. A blow could not have been so cruel.

The incident brought to mind one that was recently noticed in our daily papers. In the graduating class of the high school were two negro girls. They held their place in the class, and commanded the respect of all who were brought in contact with them. One of the girls was compelled to leave school as soon as the examinations were concluded, leaving her companion alone. When arrangements were being made for the commencement exercises, it was evident that when the class entered the chapel the negro girl must walk with a white girl or else walk alone. Who first made this discovery is not known; but the negro girl went to the principal and asked that her diploma be given to her before the commencement, as it had been to her colleague. He did not decide at once, but let the fact be known quietly that the request had been made. At once the president of the class went to the girl and requested the privilege of walking with her into the chapel, not letting any one in the class know what she had done. The negro girl at first refused, but yielded to the earnestness that showed a positive desire. There was a sensation when, just before the class started, it was discovered who would be their president's companion, and blushes of shame spread over the faces of several of the class. The bouquets carried by the president and her companion were alike, and as the class had voted to wear simple white dresses, the members of the class bore no distinctions except such as were the result of ability and hard work.

Both incidents were spoken of in a working-girls' club, when one of the members exclaimed, with a good deal of emphasis, "Do you suppose that we will ever learn that feelings are the same, no matter what the color of the skin?" while another said earnestly, "It's the color of the heart that makes the real difference between folks."—*Christian Union.*

A Fragment.

Little Dorothy is dead! Shut the doors softly; draw the blinds gently; hush the shrill voices of the children, for little Dorothy is dead!

Ephemeral child of the dawn, she lived but one short year, and then the little feet that had barely learned to tread, grew weary, the bright, questioning eyes became dim, and the rosy, cooing lips were silent.

Close the waxen lids over the dark blue eyes; smooth the fluffy, flaxen locks around her fair, white brow; fold the velvet hands across her quiet breast, for little Dorothy is dead!

A casket holds the tiny form that once nestled so lovingly in a mother's embrace. Cold and still are the little arms that once clung so confidingly around a father's neck. Lilies lay at her feet, and at her head the first pale flowers of spring, meet emblems of her spotless soul.

Hush your sobs, weeping mother; stay your moans, broken-hearted father. Mourn not, for she is still yours. Enshrined in your hearts is her pure affection. Precious is her memory, sweet the fragrance of her innocent life. Enfolded in everlasting love little Dorothy *can not* die.

M. R. H.

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John Auburntop, Novelist.

His Development in the Atmosphere of a Fresh Water College.

BY ANSON URIEL HANCOCK.

As Nebraska boasts the exact territorial center of the United States, it is evident that a college in Lincoln, the capital, would be about as far from salt water as any institution in America could be. To Eastern readers some of the situations are peculiar. We are first introduced to a party of young men who are preparing for an evening at their literary society. At the University of Nebraska, co-education is, of course, in vogue. In Palladian Aula, ladies hold office, as well as the men. It is evident that the book savors of the surroundings which to people used to the seaboard variety are just a trifle strange. It is a story of college life, yet very different from the Tom Brown books, Verdant Green, Fair Harvard or A Senior at Andover. There is not incident enough. There is too much love making, if this is to be considered an actual picture of life at an interior college where the two sexes are educated in common. In fact its situations might furnish an argument against the opening of the doors of the older Eastern colleges to both boys and girls. Here is a college full of young people and the boys, just once, go on a rampage and capture a cannon, in some way involved in their military drill against which they thus protest, but they are forever talking Geology and Literature. If this be a true picture, then the Millennium in college behavior has surely been reached, west of the Missouri. If it be a true presentation, we can only state that it differs much from life in Eastern colleges.

But when we came to love making, that is just the same the world over. Cupid is just as pretty and just as remorseless on the prairies of the West as in the cities of the East, and a novelty in his career it is difficulty to find. It is doubtful whether so much introduction of didactic matter, whether of science or art, adds to the value and interest of the book. No one reads novels for instruction. We read for diversion, and nine-tenths of those who peruse John Auburntop will simply skip the instructional parts. John Auburntop early falls in love with Minerva Jackson, and the love scenes are exceedingly well done. In college, and at her Elm Creek home, the phases of love life are well wrought, but why the author should consign both parties to hopeless misery in marrying, not each other, but those whom they do not love, is inexplicable. George Eliot had a way of drowning or in some murderous manner disposing of her best people, all because she, personally, had found life unhappy, but we may suppose that this writer is more like the rest of folks, fairly well satisfied with life as it comes. Instead of uniting the Nebraska lovers he consigns one to the embrace of a groceryman, very commonplace, and sends the man to Boston to win his way at the Hub. Some one commenting, remarks that perhaps it is the more common way, to thus separate and lacerate; but it is doubtful. The book has this charm for Eastern people that it introduces new characters, new scenes and novel conditions,—the same charm that Edward Eggleston's books afforded twenty years ago and those of W. E. Howe, at a more recent date. The Unity Library is sending out an excellent variety of reading matter. We shall be glad to hear from the author of John Auburntop again.—*Light* (Worcester, Mass.)

As a series of essays, reviews and speculations there is much to admire. The author has evidently read extensively and critically, and we are indebted to him for many smart, if not brilliant observations on things in general, and books in particular. There is perhaps too evident a display of scholarship, a fault, or rather a vulgarity, which the author seems to be aware of, since he apologizes for this sort of thing on page 272. Mr. Hancock sneers at Blackmore's style in Lorna Doone and is not altogether satisfied with Victor Hugo, which marks him as an intrepid critic to say the least. He will, of course, be the more patient of criticism himself.—*Detroit Sunday News.*

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On the seventh page this week will be found an advertisement of Mr. Hancock's western college story, "*John Auburntop, Novelist.*" It is a book that will be enjoyed by any one who has had the good fortune to attend a western university where "co-education" prevails. We happen to have a few paper copies, soiled as to cover, but otherwise perfect, which we will mail for 25 cents. Regular prices, 50 cents and $1.25.

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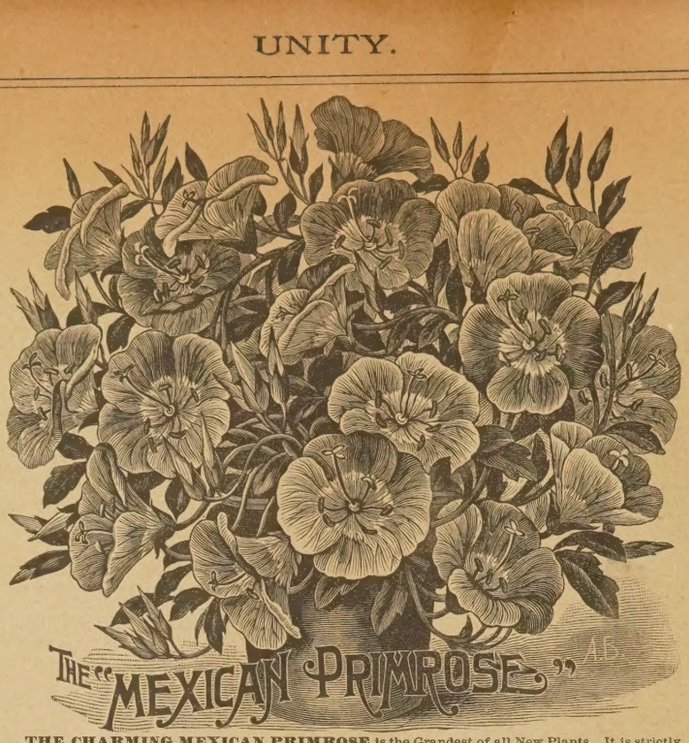

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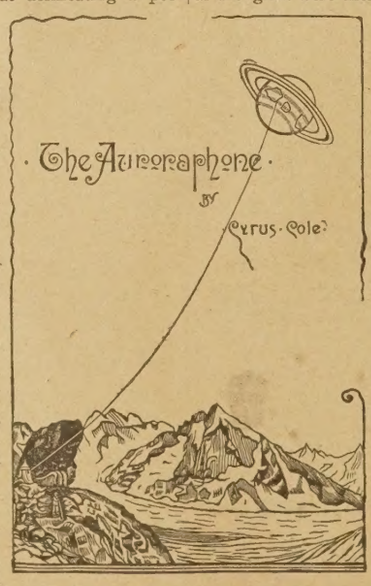

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